

Investigating persuasive strategies used in Zakir Naik's Islamic lecture at Oxford Union

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Abstract

Islamic lectures are potent media for people to influence others, specific groups, and society. Based on this case, this research aims to identify and analyze the types of persuasive strategies used by Zakir Naik in his Islamic Lecture under the theme "Islam and the 21st Century" which took place at the Oxford Union. This descriptive and qualitative research used the Critical Discourse Analysis (CDA) approach proposed by Teun A. Van Dijk. Furthermore, Aristotle's Rhetorical Theory of Persuasion was employed to support the analysis of how persuasive strategies are applied in the Islamic lecture. The data of this research were the sentences of the speech text transcription, which contain persuasive strategies spoken by Zakir Naik in his "Islam and the 21st Century" Oxford Union Islamic Lecture uploaded on his YouTube Channel. The results show three categories of "socio-cognitive" CDA by Teun A. Van Dijk, namely, text, cognition, and social context, which are used to analyze the speech text and its relation to social and power. Concerning this, the persuasive strategies analysis shows that Zakir Naik uses three types of rhetorical proofs from a total of 121 data, which include ethical proof (ethos), logical proof (logos), and emotional proof (pathos). Ethos is the most common rhetorical proof in his Islamic lecture, making up 63.5% of the speech. It is followed by pathos (33.58% of the speech) and logos (27.22% of the speech). The researchers recommend other researchers conducting a comparative study of persuasive strategies of the other Islamic lectures or genres in greater numbers of samples.

Keywords: *Critical Discourse Analysis; Islamic Lecture; Persuasive Strategies; Van Dijk's Socio-Cognitive; Zakir Naik*

INTRODUCTION

The word "discourse" is widely used in various fields of science, but the specific definitions and boundaries vary greatly (Badara, 2012). Discourse is defined as everything "beyond the sentence," and discourse analysis is described as the study of the language used (Schiffrin et al., 2008). According to van Dijk (in Eriyanto, 2001), research on discourse is not only based on the text itself because a text is a result of production practice, which should be observed, but it should also see how a text is produced. Dealing with this, it is fascinating to observe the language used in a text or speech in which there are several

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communication purposes, such as speakers publicly sharing their feelings, discussing issues, and giving permission.

Speech, in some situations, may function as a cultural construct, such as motivating a person to take action. Speech delivered orally or in writing to a community of individuals in a very well-organized, intentional sort of way, designed to notify, affect, or impress a potential audience is known as public speaking (Ismail, 2017). Islamic lecture is one of the examples of public speaking representation. An Islamic lecture itself is known as an educational talk to the audience most of them are students who are interested in attending and listening to the material delivered by the speaker. A lecture delivered with simple words and graphics will capture the attention of the audience. According to Indiarto (2006), as cited by Santoso & Astuti (2018), the attractiveness of a lecture or the power of the impact of a lecture is the degree to which the lecture can amaze or attract the attention of its audiences. The speaker is known from here for his/her ability and knowledge to persuade the audience or his/her *jamaah*.

Within this view, it can be concluded that the roles of spoken and written language are primarily to convey messages from people to create meaning. Thus, later contributes to the correlation between discourse and its ideology, which is known as Critical Discourse Analysis (CDA). One of the primary concerns of CDA has been the role of discourse in establishing, maintaining, or changing ideologies. The application of CDA in a range of fields is restricted to text and talk interpretation, but it includes a broad variety of analyses and methods. To analyze the complex features of the data in this research, CDA by Teun A. van Dijk is applied.

In this sense, a variety of purposes of speech is depending on the situation and different uses of language. It differs significantly when people grasp the significance of conversing because often the interpretation is unclear, requiring the audience to think more carefully to emphasize the meaning (Nainggolan, 2020). That's the reason why the speaker needs to apply persuasion while making a conversation.

The classic idea of persuasion 'the rhetoric' was presented by the ancient Greek Philosopher, Aristotle. This rhetoric theory focuses on how people attempt to persuade, inspire, change, and motivate others through the use of ideas, values, thoughts, and messages in the communication context (Larson, 2010). Aristotle defined three types of persuasion: *ethos* (depends on the individual character), *logos* (proof or apparent proof provided by the spoken words or speech), and *pathos* (positions the audience into a particular frame of mind). Initially, persuasive strategies represent an attempt to influence 'attitudes', 'beliefs', and 'values'. In other words, persuasion or rhetoric can convince, encourage, or inspire others.

Persuasive strategies can be used by every level of people including Dr. Zakir Naik in his Islamic lecture at Oxford Union under the theme "Islam and the 21st Century". Zakir Abdul Karim Naik well known as Zakir Naik as the object of this research, is a Muslim preacher from India. He began his '*dawah*' in 1991, and that same year, he founded IRF (Islamic Research Foundation). IRF is a non-profit organization dedicated to charitable giving and the promotion of Islam. He wants to educate the world, especially Muslim youngsters who are questioning their faith. He believes that it belongs to every Muslim's

responsibility to dispel misconceptions about Islam to overcome the anti-Islamic discrimination generated by Western media.

Zakir Naik's Islamic lecture was chosen due to the fact that his Islamic lectures had stolen the world's attention, especially the Oxford Union one under the theme "Islam and the 21st century". Oxford Union is a debate club in Oxford, England, with many members who are non-Muslim university students. In this lecture, Zakir Naik provides evidence and finds the relation with the holy Qur'an. From the speech, there are persuasive strategies adopted by Zakir Naik in his Islamic lecture to encourage the audience to trust what he preaches. Furthermore, he has participated in numerous debates and lectures, making this research more interesting to pursue.

To see the research gap, several prior research on the examination of persuasive strategies within the conversation are presented in this section. The studies related to the current research topic depicted the similarities in the subject of the study, the variable, and the type of research.

First, a recent study on persuasive strategies has been done by Alfian, Santi, and Sari (2019). This study focused on uncovering how Persuasive Strategies used by Dr. Zakir Naik in his speech under the theme "Islam and the 21st Century" can influence the audiences. This research used Gorys Keraf's theory to identify different sorts of persuasive techniques and Aristotle's theory to examine how to use persuasive strategies in a speech. In this study, it is found that there are types of persuasive strategies found in Dr. Zakir Naik's speech, such as identification, suggestion, conformity, compensation, projection, and displacement. Then, the ways of persuasive strategies found in this research are emotion, evidence, and the speaker's character.

Second, a study in critical discourse analysis has been conducted by Mustikawati (2021). The study analyzed how Zakir Naik attempts to answer non-Muslim questions about Islam from various parts of the country through his e-book translation. In detail, the study focuses on text analysis (description), discourse practice (interpretation), and social practice (explanation) using critical discourse analysis by Norman Fairclough. Findings showed 4 dimensions of interpretation, namely (a) What's going on, (b) What's involved, (c) What relationship role is raised, and (d) What's the role of language.

In persuasion discourse analysis by Alkhodari and Habil (2019), it is shown that Zakir Naik has several popular speeches that are usually used to persuade the audience. The study applied the persuasive ways described in Connor and Lauer's model by categorizing a sample of Dr. Zakir Naik's YouTube video scripts into discourse units using the three main assets of persuasive appeals: Rationality, Credibility, and Affection. According to the findings of this study, logical methods were used extensively in Zakir Naik's talks. Among the Rational arguments, the use of authoritative sources has been the most prevalent. The findings reveal that many persuasion methods play roles in developing the persuasive strength of his arguments.

In the next study, Alawiyah and Santoso (2020) analyzed the speech act of Zakir Naik's speech on YouTube. The study reveals that factors such as situation, place, topic, speaker, and context are crucial when examining speech acts. Furthermore, the study used the Yule (1996) types of speech acts theory which is categorized into representative, directive, commissive, expressive, and declarative to explore and identify speech acts uttered in the speech. According

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to the findings, there are numerous sorts of speech actions featured, including representative, directive, commissive, and declarative.

In a parallel study, Annahlia, Edward, and Fauzi (2020) conducted research about illocutionary acts analysis on Zakir Naik's speech. The study seeks to identify the prominent categories of illocutionary acts and functions of speech acts in his speech on terrorism and jihad from the standpoint of Islam. Pragmatics with Searle's (1986) speech act theory is applied to give a better understanding of the data analysis. The data revealed that in his discourse on Islam and Jihad, Zakir Naik largely employs the representative kind of illocutionary act, followed by the directive type, and scarcely employs the expressive type. Zakir Naik appears to use no commissive or declarative illocutionary acts. Based on the findings of the analysis, Zakir Naik employs illocutionary acts to better describe and ensure that the congregation does not misinterpret his presentation.

In comparison, all of the related studies above mostly discussed about Zakir Naik's speeches or Islamic lectures by scrutinizing their speech acts to reveal representational function in correlation to inform and invite people to the topic being discussed in the speeches. The researcher, on the other hand, also focused on the CDA. Researchers discovered similarities and differences between current research and previous research. The similarity is broad in scope between CDA and the object under discussion, while the difference is that the researcher's investigation focuses on the structure of the text based on Van Dijk's CDA model while applying Aristotle's persuasive strategies to determine the real purpose in the script of the lecture being investigated.

The current research employs Critical Discourse Analysis (CDA) 'socio-cognitive' proposed by Teun A. van Dijk model as it serves as a link between textual discourse and society (Van Dijk, 2011). Van Dijk's model could be understood from his writings (1993, 1998, 2003, 2006, 2008, 2009, 2011, 2017). Van Dijk conducts a thorough discourse analysis by examining three dimensions of discourse: text/discourse, cognition, and society (Putranto et al., 2021). Furthermore, the use of persuasive strategies in Zakir Naik's Islamic lecture at Oxford Union was observed using Aristotle's Rhetorical Theory of Persuasion (The Rhetoric).

CDA and Rhetoric complement each other as they tend to reveal the true meaning of someone's utterances while speaking in public. CDA emphasizes the social setting and deals with the connection of the structure of the text. It works mainly at coordinating the similarity between the structures of the content and the social capacity (Alkhodari & Habil, 2021). Whereas, the rhetorical theory of persuasion is meant to investigate the speaker's effect, the speech, and the audience (Larson, 2010). Therefore, the purpose of the study is to identify and analyze the types of persuasive strategies used by Zakir Naik in his Islamic Lecture under the theme "Islam and the 21st Century" which took place at the Oxford Union.

METHOD

This research is categorized as descriptive qualitative as it presents a broad description of the data collected. Descriptive qualitative analysis investigates not only what, where, and when the problem occurred, but also why and how the problem appeared. However, the method produces information only in

specific case studies, and general conclusions are only informed assertions. It can also be used to look for supportive evidence for such study objectives.

Descriptive qualitative analysis is a scientific method that is widely used and applied among social science researchers, including those who are interested in science education. A variety of explanations were also presented in descriptive qualitative analysis to analyze the data to obtain clear findings. The analysis is based on the existence of phenomena and data, which are analyzed with explanations rather than numbers (Chih-Pei & Chang, 2017). This method is used to discover, identify, analyze, and describe Islamic lectures with critical discourse analysis related to persuasive strategies used by Zakir Naik in his Islamic lecture at Oxford Union.

In collecting the data, this research employed Sudaryanto's observation method (*metode simak*) (1993). The method, according to Sudaryanto (1993), is accomplished through a series of observational steps. Observation method can be done by employing tapping technique (*Teknik sadap*), which is a technique for collecting data that will be done by activating how the language from one's utterance or a few people. To obtain the data, researchers record the use of language, a person's or a group's speech, or the usage of written language. This method is called the basic technique because it is used at the very start of the analysis. Here, observation method with tapping technique is accomplished using non-participative observation and note-taking techniques. non-participative observation technique is a technique of collecting data by analyzing the use of language by respondents, but the author is often not engaged in any occurrence. To use this method of research, the researcher acts solely as an observer or listener. The researcher had no conversation with the participant. This technique is extremely effective if the research materials are written data or papers and the researcher just listened to the discussion. The note-taking method tends to be used on data that has been or will be presented. After taking notes, the researcher will classify or categorize the collected data.

The data of this research were collected from the speech transcript of Zakir Naik's Islamic Lecture at Oxford Union under the theme "Islam and the 21st Century" aired on 14th December 2014. The length of the video is 1 hour 23 minutes and 50 seconds. The video was watched from https://youtu.be/H_TOInWLNy8. The main data of this research are the sentences that contain persuasive strategies spoken by Zakir Naik.

In analyzing the data, the researchers employ Sudaryanto's identity method (*metode padan*). The data are analyzed by watching the Islamic lecture video, transcribing the talk, identifying and analyzing socio-cognitive aspects and persuasive strategies based on Van Dijk's concept, and by drawing a conclusion.

RESULTS AND DISCUSSION

To investigate the persuasive strategies in Dr Zakir Naik's Islamic lecture at Oxford Union, the study employs three dimensions model of Van Dijk's theory of CDA "socio-cognitive" namely text, cognition, and social context. Meanwhile, Alkhodari and Habil (2021) analyzed Dr Zakir Naik's persuasive discourse through metadiscourse markers by applying Dafouz-Milne's (2008). Alkhodari and Habil (2019) also examined the persuasive approaches proposed in Connor

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and Lauer's model by segmenting a representative sample of Dr. Zakir Naik's You Tube video scripts into discourse units based on the three fundamental resources of persuasive appeals: Rationality, Credibility, and Affection. The current study also employs Aristotle's (2008) Rhetorical Theory of Persuasion (The Rhetoric) to observe the persuasive strategies in Zakir Naik's Islamic lecture at Oxford Union. In this case, the researchers apply Aristotle's main persuasion tools (logos, pathos, and ethos), while Alkhodari and Habil (2021) utilized Connor and Lauer's model which generates Aristotle's more details of the three strategies and subdivides them.

Discourse Structure Found in Zakir Naik "Islam and 21st Century" Islamic Lecture at Oxford Union

Text: Macrostructure, Microstructure, and Superstructure

Macrostructure

The researchers find out several themes in the structures of the macrostructure of the text to shape a better understanding of the lecture. A well-organized, well-connected theme, smoothly linked, flowing, and fluent text will undoubtedly attract attention. In this case, there are 22 themes in the text, and with a total 18 mentions "Islam and Media Propaganda" became the most mentioned theme used by Zakir Naik in his Islamic lecture. It shows the magnitude of the misinterpretation of news by many media. Data findings on the theme in the macrostructure of the text will be illustrated in the following table:

Table 1. Data Findings Type of Speech Structure in Macrostructure of the Text

No	Speech Structure	Theme	Total of Findings	Percentage
1	Prayer and greeting	Islamic speech ethic	1	1,25%
2	Opening	Addressing and greeting the President of Oxford Union and the audience	1	
		Addressing and greeting the Oxford Union and its President	1	11,9%
		Introducing Islam	2	
		Introducing the Glorious Qur'an	5	
		Addressing the Purpose of the Lecture	1	
3	Body/Content	The Glorious Qur'an and the Field of Astronomy	6	
		The Glorious Qur'an and the field of Hydrology	2	
		The Glorious Qur'an and the field of Oceanography	3	77,38%
		The Glorious Qur'an and the field of Biology	1	
		The Glorious Qur'an and the Field of Botany	1	

		The Glorious Qur'an and the field of Zoology	1	
		The Glorious Qur'an and the field of Medicine	1	
		The Glorious Qur'an and the field of Physiology	1	
		The Glorious Qur'an and the field of Embryology	3	
		Scientist in relation to God	1	
		Universal brotherhood: The concept of equality in Islam	12	
		Introducing Islamic Pillars	2	
		The concept of God in any religion	13	
		Islam and Media Propaganda	18	
4	Closing	Islam is a peaceful religion	7	8,33%
5	Prayer	Islamic Speech Ethic	1	1,25%
Total (Σ)			84	100%

Question and answer session facilitates the speaker in a public speech to give direct answer to the questioner. Concerning this, Zakir Naik also used the same session to clarify some misconceptions from challenging questions. Through this fact, the researcher also draws the theme for the question and answer session. Data findings on the theme in the macrostructure of the text of the question and answer session will be illustrated in the following table:

Table 2. Data Findings of Question and Answer in Macrostructure of the Text

No	Theme	Total of Findings	Percentage
1	Zakir Naik is a man of peace	4	6.56%
2	Peace in any religion	3	4,92%
3	The concept of Hijaab	6	9,84%
4	The concept of Hijaab and Media Propaganda	1	1,64%
5	The concept of Hijaab in America	1	1,64%
6	The concept of Hijaab in the UK	1	1,64%
7	Islam, Islamophobia, and Media Propaganda	4	6.56%
8	Muslim and the Government	3	4,92%
9	Muslim, the Government, and media propaganda	1	1,64%
10	Death penalty in Islam and Media Propaganda	3	4,92%
11	Wife bashing issue and media propaganda	3	4,92%
12	Showing the speaker's credibility	1	1,64%
13	Addressing and thanking the Oxford Union and its President	1	1,64%

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14	Addressing and thanking the member of the Oxford Union	1	1,64%
15	Prayer: Islamic Speech Ethic	1	1,64%
Total (Σ)		61	100%

Below is the selected example from the analysis of the macrostructure of the text:

“The religion of Islam is based on the teachings of the Glorious Quran which came into existence 1400 years back. Is it possible that today humanity at large in this 21st century can gain guidance how a life to be led, how a life should be led from a book which is 1400 years ago, from a book which is 1400 years old. But, natural the answer is obviously no, if this book is written by a human being but the glorious Quran is the last and final revelation of All Mighty God which was revealed to the last and final messenger, Prophet Muhammad (peace be upon him).”

In the quotations above, Zakir Naik tried to convey to the audience that the existence of the religion of Islam is based on the teachings of the Glorious Qur'an. He even mentioned the year to support his argument. In addition, he also expressed the logical fact by comparing the existence of Islam and the guidance stated in the Glorious Qur'an. Of all the sentences, Zakir Naik intends to bring audiences to accept the logical facts with some of the positive statements and representations of the Glorious Qur'an.

Microstructure

Speech text includes a variation of linguistic features that serve as the media for the speaker to connect the concept of the discourse being spoken. In this microstructure analysis, Zakir Naik used syntactic, semantic, stylistic, and rhetorical styles to make a good impression of the language in the speech text to gain the audience's attention. Data findings on the theme in the microstructure of the text will be illustrated in the following table:

Table 3. Data Findings Type of Microstructure of the Text

No	Type of Microstructure	Sub-type of Microstructure	Total of Findings	Percentage
1	Syntactic Style	Sentence form	140	82,06%
		Cohesion	370	
		Pronoun	1132	
2	Semantic Style	Background & Detail	104	6,49%
		Presupposition	26	
3	Stylistic Style	Lexical Choice	143	7,14%
4	Rhetoric Style	Hyperbole	22	4,29%
		Metaphor	46	
		Repetition	18	
Total (Σ)			2001	100%

Below is the selected example of the analysis of the microstructure of the text:

*“There may be certain skeptics who will say, “it’s nothing great that the Quran speaks about Astronomy since the Arabs were advanced in the field of Astronomy”. I do agree that the Arabs were advanced in the field of Astronomy. But I would like to remind them that the **Arabs became advanced in the field of astronomy a few hundred years after the Quran was revealed. So it is from the Qur’an, that the Arabs learnt about Astronomy and not the vice versa.**”*

Self-attribution that emerges in Zakir Naik’s Oxford Union Islamic Lecture was found in the first speech. Before elucidating his argument, Zakir Naik delivered the past event to remind the audience about the previous statement about the advancement of Arabs in the field of Astrology. Then Naik continued the speech with a persuasive expression to emerge the attribution through the sentence **“Arabs became advanced in the field of astronomy a few hundred years after the Quran was revealed. So it is from the Qur’an, that the Arabs learnt about Astronomy and not the vice versa”**, which means that the Quran was placed as one of the sources of knowledge behind the advancement of Arabs in the field Astronomy. The speaker chooses to talk about past events to show the audience the negative representation of the Quran years ago. Then relate it with the rationalization of the existence between the Quran and the Arabs.

Superstructure

The superstructure of the text is associated with genre structure which is employed on the speech text. This is used to specify specific issues from Zakir Naik's Islamic lecture at Oxford Union. The type of superstructure displayed in the table below presented argumentative as the most used type with a total of 55,55% over narrative which got 44,44%.

Table 4. Data Findings Type of Superstructure of the Text

No	Type of Superstructure	Total of Findings	Percentage
1	Argumentative	55	55,55%
2	Narrative	44	44,44%
Total (Σ)		99	100%

Below is an example of the analysis of the superstructure of the text:

“After reading these articles and hearing some clips from YouTube which were again either out of context and they were portions which were manipulated based on these YouTube clips and the media report the Home Secretary of UK on 16th of June 2010 she passed an exclusion order against me. And the next day 17th of June the deputy high commission of Britain in Bombay on the 17th of June they revoked and cancelled my visa. I had a valid 5 year multiple entry Visa to UK which was issued on the 15th of July 2008 valid till 15th of July 2013. I have been coming to UK from the past 20 years I have come several times and for lecture tours for several times. I had a valid multiple entry 5 years Visa on which I had come twice before in 2008-2009 which was cancelled without giving me a fair hearing.”

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Based on the quotation above, Zakir Naik tried to communicate his ideological beliefs. He then began to question the UK government's discrimination against him about the exclusion order. He provided several reasonable things to prove that the sole reason for his exclusion is the stereotype established by the media because there is no explanation for the case.

In other cases, Zakir Naik also displayed some verbs to show his argument such as 'I agree, I believe, and I condemn' to present his intention and attitude towards the listener or the claim.

Cognition Found in Zakir Naik "Islam and 21st Century" Islamic Lecture at Oxford Union

Speech text in the ideal practice includes personal and social cognition. This part shows how personal memories, past evidence, knowledge, and opinions help the speaker to draw the attention of the audience to the topic being discussed. Within this case, the researchers found several types of cognition employed by Zakir Naik in his Islamic lecture at Oxford Union. The findings show how mind control, along with positive & and negative self-representation dominated the speech. Data findings on cognition will be illustrated in the following table:

Table 5. Data Findings Type of Cognition

No	Type of Cognition	Total of Findings	Percentage
1	Emotional Attachment	40	16,39%
2	Mind Control	56	22,95%
3	Mitigating Evidence	27	11,065
4	Glorification of the Party and Grasping the Audience	51	20,90%
5	Positive & Negative Self-Representation	56	22,95%
6	Rhetoric Art of Speaking	14	5,74%
Total (Σ)		244	100%

Below is an example of the analysis of cognition:

"Today Peace TV English is the largest watched Islamic satellite channel in the world, it has a viewership of more than 100 million, out of which more than 25% are non-Muslims. Even if I can convince one human being irrespective of whether he is a Muslim or a non-Muslim and prevent him from killing one innocent human being, I feel, I would have saved the whole of humankind. Peace is the only solution, my message is only of peace, my mission is to spread peace."

The quotation above showed that Zakir Naik tried to glorify his TV channel by mentioning empirical data to show his credibility and to persuade the audience to watch the channel.

Social Context Found in Zakir Naik's "Islam and 21st Century" Islamic Lecture at Oxford Union

Every speech text includes discourse connection with the social. This is used by Zakir Naik in his Islamic lecture at Oxford Union to stress the positive characteristics of the in-group and deemphasize any type of negative qualities as well as to emphasize the bad characteristics of the out-group while de-emphasizing any positive aspects. In the findings, Zakir Naik tends to emphasize the Muslim Community's positive things to increase the trust of the audience in Islam. Data findings on social context will be illustrated in the following table:

Table 6. Data Findings Type of Social Context

No	Element of Cognition	Total Findings	Percentage
1	Emphasizes Positive Things about Us	46	48,09%
2	Emphasizes Negative Things about Them	23	22,55%
3	De-emphasizes Negative Things about Us	24	23,53%
4	De-emphasize Positive Things about Them	9	8,82%
Total (Σ)		102	100%

Below is the selected example of the analysis of social context:

“Islam gave economic rights to the women 1300 years before the western world. 1400 years ago Islam gave right to any adult Muslim woman to own or disown the property without the permission of anyone else.”

Based on the quotation above, Zakir Naik tried to emphasize the positive thing of Islam by stating that Islam is one of the oldest religions on earth because of a guide from the Quran. The existence of the Quran stated many human-related things to study. One of them is equality towards men and women. In this case, Zakir Naik mentioned the equality of women in the field of economic rights.

Persuasive Strategies Found in Zakir Naik “Islam and 21st Century” Islamic Lecture at Oxford Union

Religious talks identify with showing the beliefs and arguments of the speaker to the audience. It also means to gain the audience’s trust in the discourse. After analyzing the speech text with three dimensions of Van Dijk’s CDA at Zakir Naik Islamic Lecture at Oxford Union under the theme “Islam and the 21st Century”, the researchers analyzed the speech text using Aristotle’s rhetorical theory of persuasion. Through the data classification, the researchers found ways to apply persuasive strategies which include ethical proofs (*ethos*), logical proofs (*logos*), and emotional proofs (*pathos*). In Connor and Lauer’s model employed by Alkhodari and Habil (2019), three fundamental resources of persuasive appeals consist of Rationality (referred to Aristotle’s Logos), Credibility (referred to Aristotle’s Ethos), and Affection (referred to Aristotle’s Pathos).

Table 7. Data Findings Type of Persuasive Strategies

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No	Type of Persuasive Strategies	Sub-type of Persuasive Strategies	Total of Findings	Percentage
1	Ethos	Perceived Intelligence	88	38,49%
		Virtuous Character	6	
		Goodwill	8	
2	Logos	Enthymeme	17	27,92%
		Example	57	
3	Pathos	Anger versus Mildness	33	33,58%
		Friendship versus Hatred	27	
		Fear versus Confidence	15	
		Indignation versus Pity	10	
		Admiration versus Pity	4	
Total (Σ)			265	100%

From the table above, the researcher found the ways of Zakir Naik in applying his persuasive strategies. The most common type used by Zakir Naik is ethical proofs (*ethos*). These credibility appeals constitute 38,49%. The second type used is emotional proofs (*pathos*) which consists of 33,58%, and the least is logical proofs (*logos*) which is 27,92%. It is rather different from what Alkhodari and Habil (2019) found. Their study resulted in the distribution of Rationality rating more than (80%) of appeals in the data, and there was no significance difference between the other two appeals Credibility rating (30%) and Affection rating (27%).

The credibility appeal in the current study emphasized the importance of being unbiased and objective in demonstrating judgment throughout persuasion. Using such credibility appeals frequently could be explained that Zakir Naik considers himself a representative of the religious beliefs and values he is arguing for; thus, he is trying to gain the audience on his side.

Emotional proofs (*pathos*) were the second most dominant type used by Zakir Naik. The findings show 33,58% of data are categorized as *pathos*. Through this type, Zakir Naik shows his respect and closeness to the audience using common terms like 'brother' and 'sister'. This type of persuasive strategy helps create solidarity and decrease the gap between the speaker and the audience. It also demonstrates that the persuader recognizes other religion's features, thus building a positive attitude.

The least used type of persuasive strategy is logical proof (*logos*). Zakir Naik employed 27,92% of *logos* in his Islamic lecture at Oxford Union. At this stage, Zakir Naik illustrates his quality as a speaker by presenting the quotation of religious books, scientific data, experiences, and achievements. Below are the selected examples of the analysis of persuasive strategies:

"I being a student of comparative religion, have not come across any verse in any scripture besides the Quran which is so explicit against terrorism, against killing human beings. It says that if any human being kills any other human being who's innocent whether Muslims or non-Muslim it is as though he has killed the whole of humanity."

Zakir Naik employed ethos in the quotation above by using the words "I'm a student of comparative religion" to demonstrate his trustworthiness to the audience. *Ethos* or the speaker's character is meant to persuade the audience that the speaker is more reliable, honest, and convincing. So, as a comparative religion student, he demonstrated credibility in this context.

*"In the field of Astronomy, a few decades earlier, in the 1970s, there were a group of scientists who described how the universe came in to existence for which they got the Nobel Prize. This they called the Big Bang. And these scientists said, that initially our universe was one 'Primary Nebula' then there was a secondary separation, there was a big bang which gave rise to galaxies, the stars, the planets, the sun as well as the earth on which we live. This they called as the Big Bang. **This what the scientist discovered about 40 years back is mentioned in the Quran 1400 years ago in Surah Anbiya, Chapter No. 21, Verse.No.30 which says "Awalam Yaral Ladhina Kafaru" - Do not the unbelievers see. "Annas Samawati Wal 'Arda Kaanata Ratqan Fafataqnahuma" that - The heavens and the earth were joined together, and we clove them asunder? This big bang which the scientist discovered recently is mentioned in the Quran 1400 years ago."***

Based on the statement above, Zakir Naik mentioned the history of Big Bang theory, which is how astronomers explain how the universe began, although a similar phrase is mentioned 1400 years ago in the Quran in Surah Anbiya, Chapter No. 21, Verse No.30. In this section, Zakir Naik makes a remark based on anything that occurred using put proofs and reference which categorized as *logos*. As a result, this is a logical assertion that the audience at large can accept.

*"I believe all these messengers right from Adam, Noah, Moses, Jesus, Muhammad, peace be upon them all, all of them brought the same message that believe in one God and worship Him alone and only Him and submit your will to that **All Mighty God.**"*

Despite utilizing the term "Allah SWT," Zakir Naik used the term "All Mighty God" in practically every statement to show *pathos*. The technique is employed to form friendships as well as to respect the audience of the Oxford Union forum, many of whom were non-Muslims, so that his speech would be more acceptable to people of all backgrounds and religions.

CONCLUSION

This research focuses on analyzing Van Dijk's three dimensions of Critical Discourse Analysis and the use of three rhetorical persuasion theories in the Islamic lecture video given by Zakir Naik at Oxford Union on 14th December 2014. Based on the analysis on 121 total data, these are several conclusions of the research.

First, Zakir Naik employs 22 macrostructure themes in the structure and 15 themes in the question and answer session, with media propaganda being the most commonly referenced theme. It has appeared 23 times, showing the

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facts of many misconceptions in Islam that are produced by the media. This also demonstrates how Zakir Naik attempted to clarify such incorrect quotations about Islam. In the microstructure stage, Zakir Naik appeared to display 82,06% of the pronouns 'We,' 'I,' 'You,' and 'They' 1132 times. The pronoun 'we' appears for 420, indicating that Zakir Naik tends to display equal representation within parties in the discussion, both in-group and out-group. This strategy is used to gain the trust of the audience from any other religion to his lecture.

Furthermore, with 6 types of cognition, including emotional attachment, mind control, mitigating evidence, glorification of the party and grasping the audience, positive & and negative self-representation, and rhetoric art of speaking, Zakir Naik was able to control the audience's mind as well as present positive and negative self-representation more than the others. Both categories appeared 56 times with a total presentation of 45.9%, followed by glorifying the parties and grasping the audience with 20,90%, emotional attachment with 16,39%, mitigating evidence with 11,06%, and rhetorical art of speaking with 5,74%. This research indicates that Zakir Naik tends to share certain prior evidence to assist him in portraying both positive and negative self-representation in public.

Van Dijk CDA's last dimension addresses the relationship between speech and power. By connecting Van Dijk's 'Ideological Square,' the researcher discovered that Zakir Naik emphasizes the positive aspects of the Muslim Community as the in-group in the concept under consideration. This validates the overall purpose of the lecture, which is to dispel certain misconceptions about Islam, its real doctrine, and its community at large.

Second, in his Islamic lecture at the Oxford Union, Zakir Naik employed a variety of rhetorical proofs. The rhetorical proofs comprise ethical proof (ethos), logical proof (logos), and emotional proof (pathos). Ethos is the most common rhetorical proof in his Islamic sermon, making up 63.5% of the speech. It is followed by the usage of pathos (33.58% of the speech) and logos (27.22% of the speech). Based on these findings, the researchers concluded that Zakir Naik delivered his Islamic lecture effectively by demonstrating his credibility, authority, and trustworthiness through his experience and background to capture the audience's attention and build the audience's trust in the topic under discussion. Furthermore, Zakir Naik attempted to provide logical examples and argumentation while also developing a strong emotional relationship with the audience to demonstrate positive attitudes between him and the audience. In this regard, he offered various comments based on scientific facts and compares them to the statements of the Glorious Quran and other religious texts. The purpose of Zakir Naik's lecture is to inform non-Muslims about the actual teachings of Islam and to change their minds about Islam being synonymous with terrorism and extremism. In addition, he desired to spread peace in the sense that peace is the only solution to all of humanity's problems.

The limitation of this study lies on the number of sampled lectures of the research. Another limitation is that the findings of this study can be different if applied to other lectures or other text types (genres). Based on the research limitations, future studies should consider more numbers of sampled Islamic lectures. Additionally, as this study focuses only on the persuasive strategies of the Islamic lectures, future research should conduct a comparative study to

investigate the persuasive strategies of the other Islamic lectures, even of the other genres.

AUTHOR STATEMENTS

All authors contributed to the conceptualization and design of the study, analysis and interpretation of the data, and writing and revising of the manuscript. **Alida**: Conceptualization, collecting data, analyzing data, writing the manuscript, and compiling references. **Budiwati**: Conceptualization, supervision, providing advice, editing the manuscript, overseeing the project, providing critical feedback throughout the study, organizing and leading the writing of the article, and completing the revision process. **Fatimah**: Assisting the design of the study, assisting manuscript editing, and proofreading. **Afifah**: Compiling references, manuscript editing, and proofreading.

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Conflict of Interest Statement: The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.

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